

Valley Women's Voice

March, 1990

A Chronicle of Feminist Thought & Action

Students Protesting Sexual Harassment are Suspended

by Cate Rowan

On Friday, February 16, sixteen students at Simon's Rock of Bard College received notice of their suspension from the college because of their tactics used in fighting sexual harassment.

About a month earlier, at the tiny college of approximately 300 students and 40 faculty, a few students sat in a dorm discussing what was to be done about incidents of sexual harassment which had been recently proliferating on campus. They felt that the victims were not coming forward to the administration of the college, because it was well known that victims of sexual harassment are commonly put on trial as much as the accused.

At a meeting open to the whole campus, the students decided, by majority vote, to confront the harassers themselves, and make it clear that harassment would not be tolerated. The group was composed of victims and their supporters, and dubbed itself a "Defense Guard." Two students who had been victims in the past came forward, asking the Defense Guard for help. Plans were finalized, and the Guard began making appointments with accused faculty members.

The Defense Guard confronted the faculty members in groups of three to twelve, with the following statement: "We represent a larger group on campus fighting sexual harassment. It has come to our attention that you have been accused of sexual harassment. Sexual harassment is a crime and will not be tolerated on this campus. It must stop. It will stop." The Guard then left the professor's office, placing a note in his mailbox informing him how to reach the Guard for further dialogue.

As a result, an emergency faculty meeting was called, and a petition calling for suspension of the students for what was later called "vigilante terrorism" was circulated. Twenty seven members of the faculty signed the petition. It was sent to the Academic Dean of the college, and the next day the students received suspension notices. The members of the Guard were told to vacate the campus within 24 hours.

On Sunday, February 18, a community meeting was called on campus, as a forum for the professors to explain the suspensions. The students were not present as they were banned from campus until Monday morning. The professors said they felt intimidated when confronted by the groups of students, and some claimed innocence, even though members of the community had agreed that statements of guilt or innocence were not appropriate to the meeting. A lawyer attempted to speak on behalf of the Guard, but a faculty member stood up and pointed at him, saying "He's not one of us!" and urging others not to let him speak. When he continued, many students and faculty left, and the meeting ended.

Monday morning, after a long night of interviews with the press, writing statements, and group meetings in a tiny overcrowded apartment, the Defense Guard appeared for their appeals. They delivered a letter to the administration asking to change their individual appeals to a group hearing. The administration requested a proposal, which was rejected by the appeals committee.

Individual appeals began after lunch, and individuals were interrogated. The Dean of Students, Elaine Handley, stated that the individual appeals were necessary, because members had different reasons for joining the group. One member of the Guard who had charged a professor with sexual harassment was questioned during her appeal about a rape she had brought to the police one year earlier, a case which she felt had no bearing on her statement of harassment or her appeal. It is this kind of treatment of victims which the students felt made the Guard necessary.



Photo by Cate Rowan

At about ten thirty that night, the deliberations ended and the committee appeared to announce its decision: the students would be reinstated, on "social probation" for the semester, but the Guard must be disbanded in its capacity as a confrontational group. Although the students were happy that they had been reinstated at the college, they were disappointed that they could no longer defend victims of harassment. Members of the Guard made the following statement to the press: "Although we understand that we may no longer operate as a Defense Guard at the college, we continue to advocate the use of Defense Guards in cases of racist and homophobic attacks, as well as sexual harassment."

Traditionally, Defense Guards are formed to support the victims of crimes such as these, where the present system is inadequate. Their tactic is confrontation, to show the perpetrator that his or her behavior is unacceptable.

The former members of the Simon's Rock Defense Guard are now trying to fit back into their social and academic lives there. They will be working with the administration to create more accessible channels for victims of sexual harassment to come forward, and to prosecute the individual cases brought to light by the recent controversy.

Pain and Politics: The Next Pride March

by Jodi Lew

A considerable amount of controversy arose this year about the title of The Lesbian and Gay Pride March, a Valley event held every May in Northampton for the past eight years. The original title, "The Lesbian and Gay Pride March," was changed in 1989 to "The Lesbian, Gay, and Bisexual Pride March" and the "Bisexual" inclusion became a source of disagreement for the 1990 march. After three preliminary planning meetings the name has been reverted to the original title, but not without considerable dissent.

The proposal to revert to the former title was presented by a group of Valley lesbians who feel that bisexuals are strong allies in the movement for bisexual/gay rights but do not suffer the same kinds or levels of oppression as lesbians and gay men. At the initial march planning meeting held on Dec. 13, these women said they were concerned that the inclusion confuses the strong message of pride that the lesbian/gay community wants to present to the straight world. They also feel, as expressed in the January issue of *The Calendar*, that there was a "lack of Lesbian representation at the 1989 rally" and that this together with the inclusion constitutes a threat to the lesbian community: "we have created a community we care deeply about, and are in danger of seeing that community made invisible." A member of the march's new outreach committee said "Bisexuals have overlapping experience because of homophobia, but it has not been overwhelmingly decided that (they are an integral part of the

Lesbian and Gay movement.) Groups have a right to define themselves the way they choose to."

On the other side of the issue, advocates of the inclusion of "Bisexual" put forward in the *Newsletter* of the U-Mass Program for Gay, Lesbian, and Bisexual Concerns (Feb. 1990) the view that "homophobia affects all of us: Gays, Lesbians, and Bisexual men and women...The pride march is a day of celebration for those of us who love members of the same sex, no matter what label we wish to put upon ourselves." Ali Woolwich of the U-Mass Lesbian, Bisexual, Gay Alliance states that she "cannot see how including 'Bisexual' in the title in anyway causes lesbians to become invisible but that bisexuals certainly will be invisible if they are explicitly excluded from the community pride march. Bisexuals and bisexuality are not a threat to lesbian identity or lesbianism as a social and political movement. Strength only comes through unity, not divisiveness."

In an attempt to resolve the conflict surrounding this issue, an independent group has scheduled a community wide meeting for March 15 at 7:30 p.m. in the basement of the Unitarian Church on Main St. in Northampton. Felice Yeskel of the U-Mass Program for GLB Concerns will facilitate this meeting and it is hoped that both sides will make full use of the opportunity to air their concerns constructively so that this conflict can be avoided in later years.

Dear Valley Women's Voice,

To set the record straight, the *Gazette* strives to publish all letters that are not libelous or in bad taste. We have published numerous letters on the subject of pornography and the Amherst Newsroom case. One of the missions of a newspaper is to encourage community dialogue on issues of public concern and we are proud of our record in that regard. If Ms. Bird's letter was dropped off and lost, we sincerely apologize.

Jim Foudy
Editor

NOTE: Having communicated with Susan Bird, she maintains her claim that the letter was hand delivered to the *Daily Hampshire Gazette* on December 29 between 10-11 a.m. and that it was acknowledged by the woman at the desk.

Amy Sandridge
Northampton, MA

Dear Editor:

I have also read "The Two William Bennetts" in the New York Review where Bennett clearly exposes himself as someone unconcerned with the reality of poverty in America. I suspect that Bennett will run for public office in 1992. If he does, please inform yourself. It might be time to "Just Say No".

To my friends and colleagues,

Many exciting things have been happening here at the *Voice* in the past month. If you read our last letter, you might remember our call for help from women in the Valley. Apparently we were heard! A number of women have either joined the Collective or contributed toward the publication of this month's issue. First, we would like to warmly welcome back former member Jeanne Wallace as our Newsbriefs Editor. Check out her fantastic work in this issue! We also have two new (and much needed) advertising reps, a bookkeeper (finally!), and last but not least, a graphic artist and women assisting us in the Content Core. We welcome and thank them all.

Not only have new women joined the Collective, but we have also been hearing more from women in the community as a whole. Now that our office is open a great deal more regularly than in the past, women have been stopping by to inquire about the *Voice*, and to share their thoughts and ideas with us. It has been so refreshing, inspiring and empowering to feel a stronger presence of both the women's community on campus and in the Valley.

Something else which has aided us in our venture to be a "voice" and to hear other women's voices was our opportunity to give a presentation at the Women's Studies

The *Valley Women's Voice*, a monthly feminist newsjournal, welcomes women's writings, poetry, graphics, and photography that reflect a feminist commitment to the empowerment of all women. The *Voice* provides a forum for women to share challenging and controversial ideas; vital information and resources; lively humor, rage, celebration, struggle; and an increasing awareness of and respect for diversity among women. We aim to communicate and strengthen bonds between women by making them visible in our pages.

The *Valley Women's Voice* is produced on a collective, consensus, volunteer basis by a group of feminists who disagree on as many things as we agree on. We often do not agree with all opinions expressed in the *Voice* by individual authors, but we accept responsibility for choosing to print everything in the paper.

Although we have created the *Valley Women's Voice* with fairly clear ideas about what we want this newsjournal to be, we also view it as an ongoing opportunity for all of us—readers and collective members—to learn more about ourselves, each other, and the many truths of feminism.

The *Valley Women's Voice* welcomes letters, essays, narratives, interviews, newsbriefs, poems, short stories, cartoons, graphics, and photographs. Written submissions should be 3 to 5 pages typed, double spaced. Your name, address, and phone number must be enclosed with all materials so that we may verify submissions and/or contact

Since we first began our letter to the community in September, a computer has always been at the top of our "wish list." Well, our wish has come true!! On Wednesday, February 7 at a Student Senate meeting, the *Voice* was granted a computer previously owned by the now defunct *Massachusetts Free Press*. We owe special thanks to its former Editor in Chief, Jill Stoddard, as well as its other members and to our never failing advisor, Katja D'Errico for their efforts in helping us realize this goal.

As we are beginning to meet some of our goals, VWV is taking on new tasks to help bring the paper forward. Our Content Core is presently working towards a thematic paper. Next month is the twentieth anniversary of Earth Day, so we felt this to be an appropriate theme (although we would be happy for your other submissions as well). If you know of any special events you'd like to cover, or have ideas relative to this theme please drop them off or mail your submissions to us. We are located in room 321 in the Student Union and our phone number is 545-2436.

you to discuss any necessary editorial changes. A short biographical statement is also appreciated. An author who, for reasons of confidentiality, does not wish her name to be printed should indicate this when submitting items. Please enclose a SASE if you would like materials returned to you. The decision to print materials is made collectively, and all major editorial changes are made in conjunction with the author. However, we reserve the right to make minor editorial corrections to submissions for purposes of clarity and space constraints. Although we cannot afford to pay contributors, we do send a complimentary copy of the issue in which your item appears.

Send submissions to: *Valley Women's Voice*, 321 Student Union Building, University of Massachusetts, Amherst, MA 01003. If you have ideas for future articles, or are not sure how your particular interests and talents may add to the paper, call us and let's discuss the possibilities. Our number is (413)545-2436.

The *Valley Women's Voice* would like to print announcements and publicize events of interest to women. Listings are free and should be kept to 5 lines in length. (Items will be edited to fit space constraints.) Announcements for non-profit organizations will be given preference and additional space when it is available.

We request that Calendar listings provide the following information: name, date, time, and location of the event; cost of attending the event (sliding scale? work exchange?); the sponsor of the event and recipient of proceeds, if any; a

Much to my regret, for the first time in five years I will not be working on the steering committee for the Northampton Pride March. I would like you to know why.

As you know, last year the steering committee voted to include the word "Bisexual" in the official title. (Bisexuals had been working on the march for years, without official acknowledgement.) A group of lesbians became quite upset about this, and I received several phone calls to that effect last year, some of which were quite verbally abusive.

This year, at the first steering committee meeting, six women came, (who had not served on the committee) determined to get the word "Bi-sexual" removed, saying that it makes them "invisible". They stated that at the next meeting, they would bring as many women as needed to accomplish this goal. At our next meeting, they brought forty women, who voted out the word "Bisexual", and then stated that since the word Bisexual was no longer in the title, a bisexual could not be on the committee, so I could no longer serve. (Now I am the one who is "invisible"). They also stated that they certainly would never allow a Bisexual to do publicity, which had been one of my duties, besides coordinating peace-keeping.

Last year, there were 3000 gay people and their friends marching in Northampton to celebrate our gayness and our diversity. Gay men, Lesbians, Bisexuals, Drag Queens, Leather People, Straight friends and allies, such as the wonderful Jean and Jim Genasci from PFLAG.

This year the steering committee consists of ten Lesbians, claiming to speak for the entire community.

As a gay person, to be oppressed by the straight community is offensive. To be oppressed by members of our own community is outrageous and much more offensive. Our community gets strength from unity. Whoever oppresses one of us, oppresses all of us.

If you would like to express your support for the unity of our community, please come to the Unitarian Church in Northampton on March 15, at 7:30 p.m. It is on Main Street, directly next to city hall. Go in the side door, into the basement.

Micki Seigel
W. Hatfield

statement about accessibility for disabled women (wheelchair accessible? ASL interpreted?); a phone number where inquiries may be directed.

Individuals and organizations may request that a photograph be printed along with a Calendar listing. A nominal fee is charged to cover printing costs. Only black-and-white photographs can be accepted. Due to space constraints, we may not be able to accept all photographs for publication, and preference will be given to non-profit organizations.



Valley Lesbians take a cigarette break during the New England Lesbian/Gay Student Union Conference, held last month at Boston University. (Photo by Dara Dixon)

INTERNATIONAL SCHEDULE WOMEN'S DAY OF EVENTS

Tuesday, March 6th

Film: *Small Happiness*--Life in a Chinese village. 9:30 am, Campus Center Rm 101.

Film: *Salt of the Earth*--Events of bitter strike by Chicanas/os zinc miners when wives take up workers battle and their own. 1:30 pm, Campus Center Rm 101.

Film: *Madam C.J. Walker*--First Black self-made millionaire. 11:30 am, Campus Center Rm 101.

Film: *Children of a Lesser God*--A woman with hearing impairment challenges oppressive individuals. 3:30 pm, Campus Center Rm 101.

(Above sponsored by The BRIDGE Program, EWC)

Film: *Not a Love Story*--Film and workshop on effect of pornography. 7:00-10:00 pm, Mackimmie Hall, Southwest, UMASS. (Sponsored by the Educator/Advocate Program, EWC)

Wednesday, March 7th

EWC Information Table. 8:30 am-3:00 pm, Campus Center Concourse.

International Women's Day Panel--A Look at Feminism and Women's Studies in the 90's. 12:15 pm-1:30 pm, Campus Center 917. (Sponsored by Women's Studies Dept.)

Women of Power--A multicultural slide presentation by Max Dashu. 8:00 pm, Campus Center 904-908. (Sponsored by EWC)

!!Thursday, March 8th!!

EWC Information Table. 8:30 am-3:00 pm, Campus Center Concourse.

Self-Defense and Assertiveness--A workshop by and for women. 7:00 pm-9:00 pm, Sigma Delta Tau Sorority. (Sponsored by the Pan Hellenic Council)

Speaker: *Zora Neale Hurston and the Discourse of the Folk*. Hazel Carby, Prof. of English and Afro-American Studies, Yale Univ. 4:00 pm, Converse Assembly Room at Amherst College. (Sponsored by the Black Studies Dept.)

International Women's Day Celebration 12 noon, meet at Pulaski Park, Northampton. All women invited, bring pots and pans, wear red "feminist" armbands. (Organized by the March 8th Committee)

Speaker: J. California Cooper--Playwright, author, recipient of the 1988 James Baldwin Award from the International Black Writers and Artists, Inc. 7:00 pm, Campus Center 163-164. (Sponsored by SACEF, Comm. Coll., OTWA)

Storyteller: Diane Wolkstein, *The Story of Esther*. 7:30 pm, Memorial Hall, UMASS. (Sponsored by B'nai B'rith Hillel Foundation)



(Photo by Dara Dixon)

The Casselberry-Dupree Band played at the Northampton Center for the Arts last month. The concert was a benefit for Pro-Choice organizations, sponsored by Clay Lady Productions, and also featured three folk performers. The Casselberry-Dupree Band will be returning to the Valley in March for International Women's Day, at a concert in the Student Union Ballroom at UMASS, followed by a dance with DJ Mary V.

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Friday, March 9th

Reproductive Rights for all Women--The Women's Pentagon Action Annual International Women's Day Celebration. 6:00 pm, 16 Center Str., Amherst, Sliding scale. Call 665-4307 or 586-9809 for more information.

Music: Casselberry/Dupree--African, Latin, Reggae, Folk, Contemporary, Soul, Country Sounds. 8:00-10:00 pm, Student Union Ballroom, UMASS. (followed by):

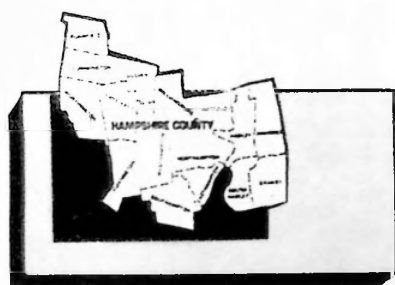
Dance: International Women's Celebration Dance, with D.J. Mary V. 10:00-1:00 am, Student Union Ballroom, UMASS. Tix available at EWC, Wilder Hall..

Saturday, March 10th

Dance: Benefit for feminist and humanitarian projects in Central America. Featuring The Sundogs and The Diggers. 8:30-12:00 pm, People's Institute, 38 Gothic St., Northampton. Tix at Food for Thought, Albion, Globe bookstores; \$5&\$10 advance, \$6&\$12 @ door. (Sponsored by Faculty and Staff for Peace in Central America) 8:30-12:00 pm, People's Institute, 38 Gothic St., Northampton. Tix at Food for Thought, Albion, Globe bookstores; \$5&\$10 advance, \$6&\$12 @ door. (Sponsored by Faculty and Staff for Peace in Central America)

Announcing a Contest!
Create a logo for the
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NEWSBRIEFS



LOCAL

Child Rape Statistics Reported

Northampton - During the year 1989, a total of 210 cases of child sexual assault were reported to the Northwestern District Attorney's office. In the majority of reported child rapes and assaults, the offender was well known to the victim. In more than 100 of the 210 cases reported last year, a male relative (e.g. father, uncle, brother) perpetrated the offense. Other acquaintances, such as doctors, teachers, and babysitters, accounted for 82 cases. Only 9 of the cases were perpetrated by a stranger. Charges have been brought by the district attorney's office in 104 cases, 58 cases are still being investigated, and the remaining 48 cases were referred elsewhere or were not prosecuted. [DHG]

Valentine's Day Protest Targets Violence Against Women

Northampton - On Valentine's Day, many Massachusetts residents donned red armbands to protest \$1.1 million in cuts to programs for battered women and children, in a state where a woman is murdered by a family member every ten days. Additionally, the protest was intended to break the silence about violence against women and children, and to call for stronger legal and social sanctions against battering, rape, and child abuse. The protest put clearly forth the message that "Sweethearts Day" is not a holiday for battered women and children. The armband effort was organized locally by Necessities/Necesidades and the Transitional Living Program. [DHG]



This poster offering a reward for information on the murder of Sharon Galligan is circulating in the community. Several local businesses have posted the reward money.

Swimsuit Issue Booted From High School

Northampton - Northampton High School authorities have decided to keep the annual swimsuit issue of *Sport's Illustrated* out of the school's library. "It is in-

appropriate to have it displayed," said Frank Tudryn, acting vice principle, who made the decision after receiving his own issue of the magazine in the mail. Principal Gordon Noseworthy, who collaborated in making the decision, said he questioned whether the issue should be allowed because he wants "to make sure I'm not doing anything that's demeaning to women or otherwise offensive." On the same track, NIKE has withdrawn its advertising from the swimsuit issue, stating "It is clearly exploitative, and NIKE will no longer be a part of it." [DHG; TC]



STATE

Foster Mother Protests Cuts

Boston - A Hanson woman arrived at the statehouse on February 13 with plans to leave her 22-year-old mentally retarded foster son at the office of Governor Michael Dukakis unless the state can come up with the funds to help her support him. Barbara Burt has cared for Joseph Campbell for three years with the help of a state funded program. When Joseph turned 22 in July, he should have continued to receive financial aid from another state program, but budget cuts have eliminated it. "I'm prepared to leave him there," she said, "I've packed an overnight bag." [DHG]

Homophobes File Petition

Boston - The Secretary of State's office confirmed that groups opposed to the state's new gay rights law, which went into effect on February 13, have gathered enough signatures to get a repeal question on the ballot. The collection of 60,000 signatures by Citizens for Family First may prompt the Supreme Judicial Court to decide whether such a ballot question would violate the state constitution. [DHG]

Children Are Victims In Epidemic Of Violence

Boston - At least 16 Massachusetts children, all known to state child welfare officials, died during January as a result of parental drug use, physical abuse, AIDS, or other causes. This is the highest monthly total ever recorded by the state's Department of Social Services and is nearly three times the usual number. Physical abuse was the leading cause of death, claiming 4 of the 16 lives. According to human service advocates, the deaths reflect a worsening trend of child neglect and abuse toward women, and point to a growing need for state-funded programs to help women and children facing violence during a time of state budget crisis. (Dukakis plans to reduce funds allocated for DSS by \$25 million next year.) [BG]



Betty Friedan

NOW Oral History Planned

Boston - To preserve the stories of the women who were forerunners of the modern women's movement, the Schlesinger Library of Women's History at Radcliffe College is coordinating an oral history project on the National Organization of Women and its founder, Betty Friedan. NOW, one of the most powerful organizations promoting women, was birthed 25 years ago in 1965. Recording details about the beginnings of NOW could alleviate tragedy for future historians seeking to chart the start of the modern battle for women's equality. [DHG]



NATION

Census to Count "Unmarried Partners"

The U.S. Bureau of the Census for the first time will attempt in its 1990 population survey to count the number of people who consider themselves "unmarried partners." The new designation will give government officials - as well as policymakers, marketers, and other's who rely on census data - information about the number of unmarried couples in committed relationships, both heterosexual and gay or lesbian. Although the wording of the survey does not specifically address the sexual preference of the people responding, by cross-referencing the responses to the "sex" and "unmarried partner" categories, the Bureau will be able to establish statistics on lesbian and gay couples. The results could be used to support calls for domestic partner legislation and similar "family"-related policy issues. [GNC, DHG]

ABA Takes Stand on Abortion

Los Angeles - The American Bar Association has approved a resolution opposing government intervention in a woman's decision to end a pregnancy. This is the first time the ABA has taken a stand on abortion. The move was motivated by the 1989 Webster decision by the Supreme Court, which affirmed efforts in Missouri to curtail abortion rights. The resolution could lead the bar association to join pro-choice advocates in arguments over future abortion cases before the U.S. Supreme Court. [DHG]

Study Finds U.S. Birth Control Lacking

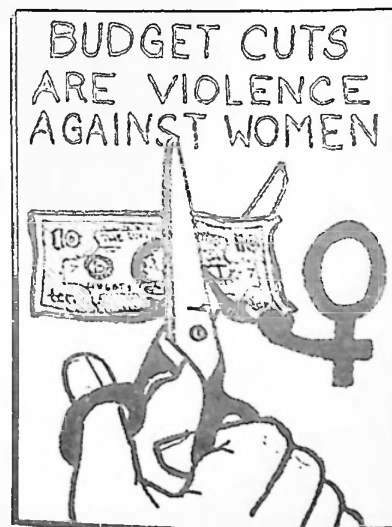
A study released by the National Research Council and the National Institute of Medicine suggests that the number of U.S. abortions could be reduced by half if Americans had access to better birth control methods. As many as 3 million accidental pregnancies each year are estimated to be caused by contraceptive failure. According to the study, all but one U.S. drug company have fled the field of contraceptive research and development as a result of legal, bureaucratic, and political factors (e.g., product liability lawsuits and political pressure from "right-to-life" groups). During the past decade, several new contraceptives became available in other nations that are not even on the horizon here. Depo-Provera, an injectable long-acting contraceptive, is being used in about 90 countries and Norplant, which is surgically inserted under the skin, has been approved in 12 countries. The study warned that, without changes in federal approval criteria for new birth control methods and limits on lawsuits arising out of their use, no new contraceptives will be available here before the end of the century. A member of the panel, Judy Norsigian of the Boston Women's Health Book Collective, said "It is not the intent of the committee to weaken safety requirements." [BG]

Operation Rescue Evades Fines

New York - The national office of anti-abortion group Operation Rescue is closing its door, but it's no cause to celebrate. According to an organization spokesperson, OR cannot pay thousands of dollars in fines imposed by a New York City court for violating an injunction barring the group from blocking clinic entrances. The closing is intended to prevent the government from seizing OR's assets. "We plan to continue building local chapters of Operation Rescue," the spokesperson said, "and may eventually open another national office." [G]

Woman Rejected From Military School

Charleston, S.C. - The first woman to apply for admission to the Citadel's corp of cadets has been rejected under the military academy's men-only rule. The Justice Department is deciding whether it will investigate the policy. The department recently ordered Virginia Military Institute, the only other state-supported military academy in the country, to admit women or face lawsuit. Virginia responded by challenging the order in its own lawsuit. [BG]



Graphic by Jeanne



Racism, "Unfinished Business" in Selma

Selma, Al. - Black students in Selma staged a 5-day sit-in to protest efforts by a white majority on the school board to fire the black superintendent. Norward Roussell is the first black superintendent in Selma history. After two and a half years on the job, he is being dismissed by the school board for what they cite as "poor management" and his "blunt style." Although the schools are 71% black, the school board consists of 6 white and 5 black members. The protesters want a black majority on the school board and a

redress of long-standing grievances about the schools. They lodged complaints that the best teachers and resources are sent to schools on the mostly white west side. They resent a system of "leveling" in which students are grouped by skills, thus placing white students in college preparatory classes and black students in vocational classes. Selma was the scene on March 7, 1965, of "Bloody Sunday" a Civil Rights beating, which ultimately led to the Voting Rights Act. [DHG]

Senate Responds to Flood of Hate Crimes

Washington - Responding to reports of a rising tide of hate crimes, the Senate has voted to require federal collection of data on offenses motivated by race, religion, sexual orientation, or ethnicity. The legislation was approved by a 96-0 vote. The bill now returns to the House, where its approval was originally gained in June, to review Senate changes. [G]



Apartheid Education Protested

Johannesburg - Buoyed by recently released Nelson Mandela's pronouncement that "our march toward freedom is irreversible", more than 5,000 black teachers marched through downtown Johannesburg demanding an end to apartheid education. At a huge rally in Soweto on the previous day, the African National Congress leader stated that the

South African government must be held accountable for black education. The protestors, carrying placards that read "Stop harassing us" and demanding parity in salary between white and black teachers, marched to the offices of the regional Board of Education where they presented a list of demands. A tense standoff between the protestors and riot police reportedly ended without incident as police withdrew. Sister Jean Evans, who teaches at St. Matthews Catholic School in Soweto, cited the gross inequality in funds allocated annually for education: \$694 per white child and \$133 per black child. [BG]

Girls Join British 'Boy' Scouts

Wark, England - Three girls seeking more energetic hiking, bicycling, and rock climbing have signed up with the Scouts, breaking an all-boy tradition that dates from the club's foundation in 1908. Nicola Lowes, 14; Christel Wilson, 15; and Gillian Ridley, 14, signed membership certificates this month following a decision by Britain's chief scout to admit girls. Nicola, a former Girl Guide, commented, "We're looking forward to playing tough games with the boys... We have nothing against the Guides but we found it a bit tame." [DHG]

The sources from which this month's newsbriefs were compiled are:

BG - Boston Globe, DHG - The Daily Hampshire Gazette, G - The Guardian, GNC - Gay Community News, and TC - The Calendar.

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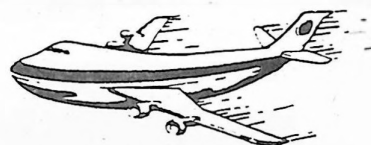
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Poetry

Genealogy

I. Deadwood

I have a knife
and I am slicing
through skin.
Dead skin pushed outward,
ancient bands of bark,
Layers of woody rags
unravel from an edge of steel.
And from around a mask's mouth,
memory's patterns peel off
in patches.
Naked steel carves deeper down,
head to foot a single slash.
Split asunder, emerald light leaps from the heart
inside a heaving, fallen, horrified hull.

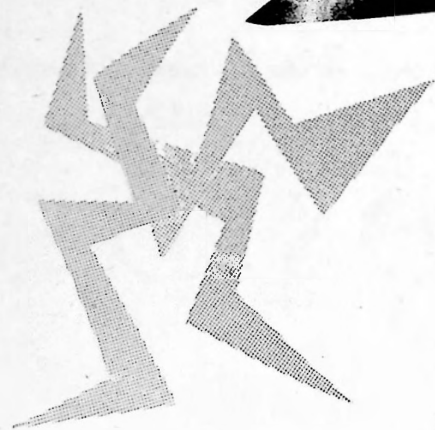
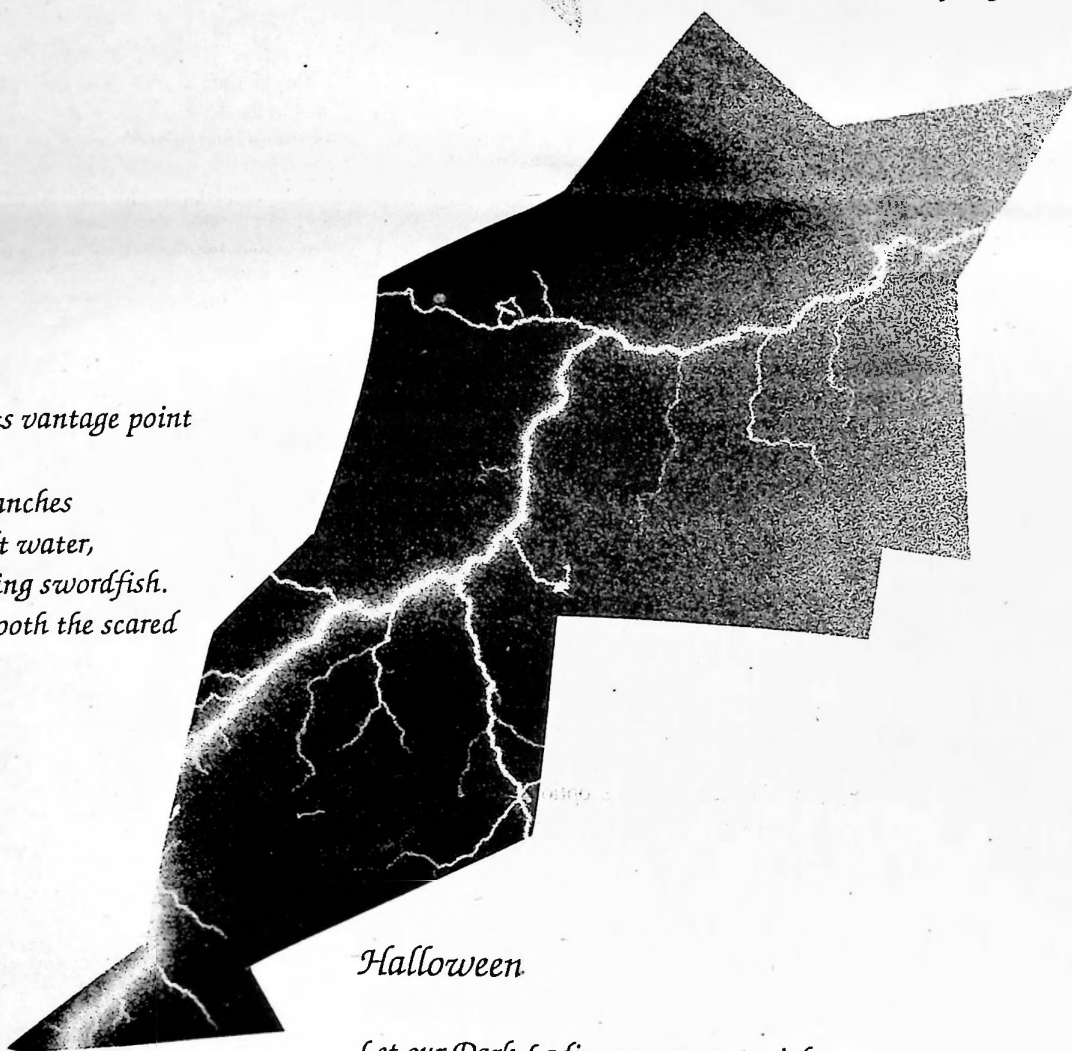
Greenwood boughs
unbound.

II. Greenwood

I rise in aqua
arborescence,
lodged
in a shoreline
mountaintop.
Overarching a steep
sweep of sand,
a stripling sees from its vantage point
through verdant eyes
in bustling seabird branches
a crest of crashing salt water,
the lush light of lunging swordfish.
Sunrays slide and smooth the scared
scarred surface.

Deadwood dregs
drown.

'Bet Birdfish



Another Secret

Christmas at Aunt Sandy's
the tree covered with faded tinsel.
Uncle Ned dances on the sofa
with cheering children.

You remember November's dinner
and the bedroom upstairs.
The closing door whiskey whispers
his hands question marks on your favorite dress.
He unbuttoned it with sweating fingers.

Now the doll you wanted comes from him.
You'll bury it in your closet
on the pile of torn underwear.

Clinging to your cousins
huddled in the herd of presents
never looking at him
you pray the day away.

When he dances your laughing sister
to the attic on a treasure hunt
eyes filled with another secret
you watch them go up the stairs.

Georgeann Eskievich Rettberg

Dilemma

I've always wanted to
Dance the grand waltz
But do I strut in Vronsky's
Gold-braided cossack uniform,
Or do I whirl as Anna Karenina,
Dazzling Russia to its knees?

I would be Garbo, of course,
But I'd want to hold her, too.
This mocking paradox is being
Resolved by our mounting birthdays:
Her 1905 is as far away as Moscow,
And my 1945 is hardly kinder.

So let the merciful leveller
Imagination rescue me whenever
Bright violins begin that Strauss.

Louise Allin

Halloween

Let our Dark Ladies mourn me tonight.

The spirits passed me by.
Full moons away from my doorstep they skipped
masked, hefting sweet baggage home...
passing strange and sweet.

Frances Ford



NATIONAL BESTSELLER

JEAN SHINODA BOLEN, M.D.

GODDESSES IN EVERY WOMAN

A NEW PSYCHOLOGY OF WOMEN



FOREWORD BY GLORIA STEINEM

"GODDESSES IN EVERY WOMAN is a handbook written for every woman intrigued by the source of her own mystery, and for every man enchanted by a woman."—Richard Bach, author of JONATHAN LIVINGSTON SEA GULL and THE BRIDGE ACROSS FOREVER

The Harvest, the Hunt and the Hearth

by Peg Aloï

Goddesses in Everywoman
by Jean Shinoda Bolen, M.D.

Don't judge this book by its cover. First published in 1984, Bolen's book does not, at first glance, look like anything the well-read feminist would want to bother with. Its cover is done in rosy pink and magenta, with a photograph of a decapitated, winged, female marble figurine wearing a Roman-style toga. Sounds like an objectified woman's body, right? The book's subtitle is "A New Psychology of Women." Oh, no, SELF-HELP! The author has also written a companion volume entitled *Gods in Everyman*. And wasn't Jean Shinoda Bolen recently on the cover of a popular New Age magazine?

So much for first impressions. Bolen's credentials are impressive, and Gloria Steinem's foreword promises satisfaction to those readers (like herself, and like me, and maybe you, too) who are at first reluctant to embrace the book's theme. As Steinem says, "how can mythological goddesses from a patriarchal past help us to analyze our current realities or reach an egalitarian future?" But she goes on to contradict her own first impressions, in much the same way, I must admit, my own first impressions were altered, once I started reading Bolen's fascinating study of goddess archetypes in contemporary women's lives.

If you're like me, you were captivated by very few things in grammar school...but one topic which never failed to excite me was the mythology of ancient Greece and Rome. From Ariadne to Aphrodite, from Orpheus to Odysseus, I ate that stuff up. So few books written these days about the Goddess explore her Greek and Roman roots: there is far greater interest these days in Her Aztec, Asian, Egyptian or Native American guises. And all of Her faces are one face, and understanding Her different peoples is a delight...but I still harbor a nostalgic yearning for those stories of Mount Olympus and Hades and Lethe and Elysia...Merely glancing at the chapter titles of Bolen's book was, for me, an electric experience: "Artemis: Goddess of the Hunt and Moon, Competitor and Sister," "Hestia: Goddess of the Hearth and Temple, Wise Woman and Maiden Aunt," "The Alchemical Goddess..."

The Witch's Bookshelf

The basic premise of Bolen's book suggests that powerful inner forces and desires, shaped by archetypal design, are at work in each woman. Early Jungian analysts studied archetypal images in dreams that recur among many peoples and cultures, and surmised the truth about a shared collective unconscious experience among human beings. Similarly, Bolen (who is a Jungian as well) has tapped into the complex network of personality patterns and their interrelationships that account for dramatic differences among women. If cultural stereotypes can affect our lives in unconscious ways, Bolen argues, then it is also true that these inner forces can affect our lives significantly, and that we may also be unaware of them. Just as recognizing and understanding these stereotypes (the mother, the lover, the career woman) can help women to break out of harmful or unsatisfying patterns, understanding the archetypal patterns of the unconscious can lead to women to more comprehensive self-knowledge.

According to Bolen, most women do not adhere strictly to one archetypal pattern. A woman may be a practical, career-oriented, sociable Athena during the week, but, on weekends, may want to stay curled up by the fire with a book or her weaving: a Hestia. The teenaged Artemis who has no time for anyone but herself, in her mid-twenties, seized with a desire to have many lovers, to revel in intimacy: an Aphrodite. And what of the dependent, indecisive daughter-archetype, Persephone, who finds herself pregnant, a potential Demeter? Bolen traces the multifarious life paths and journeys that some women will recognize, that others will want to be on the lookout for...

For those women still skeptical, who cannot imagine any of Bolen's theories having any application whatever to her own life, I can only offer my own change of heart which occurred as I continued reading *Goddesses in Everywoman*. As a Witch interested in, but not solely directed by, worship of a Goddess figure (since I find the concept of replacing a male deity with a female one dangerous, at best, unless a passionate commitment to pluralism is present), I was receptive to this work, but, forgive the phrase, Bolen was not preaching to the converted when I picked up her book.

That's the beauty of it: Bolen's work is alive with possibilities and potential for women of all backgrounds and beliefs. Her straightforward suggestions for overcoming negative traits while enhancing positive ones can be applied to a multitude of instances. Bolen gives detailed descriptions of scenarios that might befall women characterized by certain archetypes, in addition to sharing stories from case studies in her own psychiatric practice. She is overwhelmingly sensitive to the various permutations of the word "relationship," and the sections dealing with "marriage" and "motherhood" are not limited to a heterosexual perception. Other sections detailing different aspects of a woman's development include "Parents," "Sexuality," "Adolescence and Young Adulthood," "Work," "Relationships with Women and Men," "Psychological Difficulties," "Later Years," and "Ways to Grow." Bolen creates beautifully-rendered descriptive passages of specific goddesses' characteristics and qualities. The chapter on Artemis, for example, includes subtitles like "The Goal-Focused Archer," "Archetype of the Women's Movement," "Moonlight Vision," "The Crucial Choice: Sacrificing or Saving Iphigenia." Bolen winds things up with two sobering (yet hopeful) chapters which acknowledge the difficulty women face when attempting to integrate the various archetypes. She offers sage advice, clarifies women's options and offers valuable resources (to be found within or without). Women will nod with recognition reading this book. They will see themselves. They may grow to understand their feelings and talents and shortcomings in a way that draws on a deeply personal reservoir: their own spiritual, intellectual and emotional selves, made manifest in Bolen's vision of the goddesses which live in every woman.

Review

Womb for Rent: A Pro-Choice Comedy

by Amy Sandrige

On February 15, 1990 I saw "Womb for Rent" at the Northampton Center for the Arts. I laughed and cried so much that I felt compelled to bring three friends to the show two nights later.

"Womb for Rent," a play in the style of street theater, takes a topical issue and teaches the audience a few facts while giving them laughter. For myself, a Women's Studies minor, it was a familiar story; for my friends, it brought incredulity: "The Catholic Church only decided in the 1860's to excommunicate women for having abortions?" This type of activism engages the audience, empowering them to go out and spread the news that they have heard: after Webster, it will be harder for both poor and young women to make choices about their unique reproductive ability, especially if they live in Utah.

Through thirteen covenly skits, the actresses trace the history of abortion and birth control since Cleopatra's time to the situation confronting us now after the Webster v Reproductive Health Services decision of July, 1989. Next, they explore a vision of the future, just short of Margaret Atwood's *Handmaid's Tale*, where women are "encouraged" to get their Uterine Pre-Registration Code. In this context, the UPC, still a bar code, documents the purity, and tastefulness, of a woman's uterus.

In one skit, they presented the Webster case. Justices Rehnquist, O'Connor, Scalia, and Blackmun recite, in sing-song voices, lines from the Supreme Court decision.

Blackmun: "[Never] in my memory, has the plurality gone about its business in such a deceptive fashion... The plurality opinion is filled with winks, and nods, and knowing glances to those who would do away with Roe explicitly."

"I fear for the future. I fear for the liberty and equality of the millions of women who have lived and come of age in the 16 years since Roe was decided. I fear for the integrity of, and public esteem for, this Court. I dissent."

The actresses, Lisa Channer, Maureen Futner, Terianne Falcone, K.D. Halpin, and Kate Nugent, provided challenging, exciting real-time theater. We have heard much, too much in fact, about the pain of abortion: the sad choice that women have to make, the physical pain, the guilt, the longing, and the price of taking risks. In the abortion discussion, never are women allowed even the possibility of levity. "Womb for Rent," on the other hand, has the bawdy ovary to provide a safe space for women to laugh at an issue, albeit complex, which may have its funny aspects, to many women.

The Sleeveless Women are touring "Womb for Rent" throughout the Northeast and plan to go to The Festival Fringe in Edinburgh, Scotland in August. If you need "Womb for Rent" in your area or know someone who might, contact: Sleeveless Theatre, (413) 252-9129, Maureen Futner or Lisa Channer, 1236 Bay Road, South Amherst, MA 01002.

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SURVIVOR'S BULLETIN BOARD

Survivor's Bulletin Board is a place where women survivors of child abuse (sexual, physical, emotional) can exchange information about resources that have helped them in their healing. Do you have a favorite book, article or newsletter? Do you know of a conference, workshop or other event of special interest to survivors? We need to know. Send information about your healing resources and your personal impressions of them to: Bulletin Board, P.O. Box 295, Northampton, MA 01061.

Many survivors are dealing with chronic illness. If it isn't something that has dogged our steps since childhood, it may come on in the process of remembering and healing from our abuse. For some of us, illness has presented us with a physical or mental disability as well. Finding medical help for our illness is one problem. The doctor we go to may not be able to give a name to the illness, or even if s/he can diagnose it, may not have a clue as to how to help us live with the day-to-day reality of the illness. Being chronically ill, we may not even have money for doctors or health insurance. The following resources are about how to cope with everyday living when we are chronically ill.

Living With Chronic Illness, Days of Patience and Passion, by Cheri Register, The Free Press (Macmillan) 1987 (also in paperback)

Cheri Register has written about her own struggles with a rare chronic liver disease and interviewed a number of people with chronic illness. Her book covers just about every aspect of living with a chronic illness in my favorite style, lots of first-hand experience quotes. This book has been a real lifesaver for me during the long periods of being too exhausted and dizzy to do much more than lie in bed. When I didn't have a diagnosis, I read and reread the first chapter, "Naming The Problem", about what it is like to live with a disease that doesn't have a name. "Giving the illness a name changes your perspective and allows you some control over its place in your life." (p 13)

With or without a name for your illness, this book can be very useful. There's a whole chapter on the etiquette of chronic illness ("How aaaaare you, really?"). I nearly split my sides laughing when I read this because I hate answering the question "How are you?" I know its usually a social noise, but when I'm feeling yucky (which is most of the time), I just cannot make myself say "Fine, thanks, and you?" The chapter on friends ("A Friend in Need...") could easily apply to anyone in a prolonged hard time (namely all survivors beginning recovery). How good are you at telling

friends what's going on and asking them for help? How has your illness/trouble affected your friendships?

Other issues that are addressed in this book are: illness and work, how is your work affected, and how is your self-image affected when you can't do your work; the legacy of growing up sickly, how your illness affects your marriage (unfortunately only the heterosexual legal kind, but a lot is translatable); raising children and being chronically ill; acceptance of your illness; being a regular patient of medical care and ways of dealing with doctors; the emotional roller coaster of chronic illness; what chronic illness does to your faith; and facing the future.

In conclusion, I can only say I am very glad this book has come out in paperback, because it is one I want on my bookshelf when I most need it and am least able to get to the library to get it.

The Twelve Step Response to Chronic Illness and Disability, Recovering Joy In Life, by Martha Cleveland, Hazelden, Pleasant Valley Rd, Box 176, Center City, MN 55012-0176, (800)328-9000

Here is another book that helps with the day-to-day living with chronic illness and disability. Like the previous book, lots of examples from many people's lives illustrate the points the author makes. Facing pain, anger, sadness, taking control where we have it and letting go where we don't, how to find spiritual sources of strength, these are some of the issues that Cleveland addresses. One feature I find very useful is the written and imaginary exercises at the end of the chapter for each step. For those of us unfamiliar with twelve step programs, this book makes it very easy to take what is useful and leave the rest. Those of us familiar with the twelve steps will welcome this guide to using them to handle our illness or disability.

Illness and Disability Anonymous Meetings

These groups use the twelve steps (adapted from Alcoholics Anonymous) and the meeting fellowship for help and support in dealing with chronic illness and disability. No previous knowledge of twelve step groups is needed to attend. Northampton, Sundays 6:00 pm at 16 Center Street, Rm 518. For more info, call Peggy, 586-1175. Also, Greenfield, second Wednesday of every month, 7-8:00 at the Senior Center, 54 High St (behind the Weldon), for a contact person, call Everywoman's Center, Resource and Referral, 545-0883. Both meetings are in accessible locations.

Support Groups and Information

Two things that have made a big difference to me in my struggle with a chronic illness have been talking to other people who have the same illness (and really know what I'm going through) and finding information about my illness. Unfortunately this is only possible when one has an illness with a name. For several years I was frequently exhausted, dizzy, aching, depressed with sore throat and horrible insomnia. Physical exams and lab tests showed nothing. Almost accidentally I discovered that there is a disease now called Chronic Fatigue Immune Disorder Syndrome (CFIDS) (a.k.a. Epstein-Barr Virus) that has all those symptoms. Although my doctor will not say that I have this diagnosis, I have found great comfort and help in CFIDS support groups and newsletters. If you have a name for your illness or disability and your doctor can't help you find what you need, your public library is your best source for support groups and information. Check the Encyclopedia of Associations. There are international, national, regional, state and local volumes. Listings will tell you what the organization does, if it has a newsletter, is a clearinghouse for support groups, has bibliographies, etc. Your reference librarian will show you all this and probably more.

For information on CFIDS

Mass CFIDS, 808 Main St, Waltham, MA 02154 (617) 893-4415

For membership information and a CFIDS information packet, send \$1 and a 25¢ stamp. They have a pamphlet on coping skills that would be useful for any disease that involves extended exhaustion. Send \$1 and a SASE (business size) and ask for the Kansas City CFIDS Coping Skills pamphlet.

Understanding Chronic Fatigue Syndrome, Practical Information for Patients, by John W. Endsley, send \$5.95 plus \$1.50 shipping and handling to John Endsley, Dept V, 350 Lamplighter Lane, Marietta, GA 30067

This is a 25 pg booklet with excellent basic information, a good list of national resources and a large bibliography.

Attention Ritual Abuse Survivors!

Healing Shattered Lives: A National Conference on Ritual Abuse, March 15-17 at University of California, Berkeley, speakers on diagnosis and treatment, multiple personality, victim/witness assistance, reclaiming spirituality, child pornography, resources for partners of RA survivors, prevention and intervention, compliance and more. For more info on the conference, call (415) 465-3890. Tapes of the speakers at the conference are available through Healing Hearts (a service organization for adult survivors of ritual abuse), 1515 Webster, Oakland, CA 94612

Deadline for Next Issue: Friday, March 23

Before Roe Vs. Wade

By Charlene Ann Knope

My gynecologist had tried to convince me that there was no real danger. After all, it was not the German measles. "But if it were the measles I would make sure you had a therapeutic abortion," Dr. Hawkins assured me.

It was July, 1964. I was a 28-year-old housewife and mother of two when my physician told me I needed thyroid surgery. Because I was exposed to spinal meningitis at the hospital two nights before the surgery, Dr. MacLean treated me with large doses of potent medications. Nonetheless, all seemed well when I was released and returned home to my husband and children.

During the next few weeks, I became suspicious of being pregnant. When the test results came back positive, I prayed for the fate of my unborn child. The prolonged anesthesia and the powerful drugs, I thought, threatened the health of the 5-week-old fetus that had been developing inside my womb.

I wanted to believe there was no danger. Motherhood was the most gratifying experience in my life and an abortion seemed inconceivable. But what if I were to deliver a deformed baby?

The next month, my daughter Terri turned six. She had several ballet classes and recitals during August and it was a joy to watch her. But one Saturday evening as she performed, I had to leave the auditorium. I was overcome with a warm itchy sensation all over my body. When I lifted up my blouse, I was astonished to find a rash that covered my stomach and breasts.

Frantically, I called Dr. Hawkins and described my symptoms. He sent me to the nearest hospital for tests and scheduled an appointment in his office for Monday morning.

"I'm very sorry Charlene," he said. "It is the German measles but I still can't consider an abortion. I'm a Catholic doctor. But, with patience, nature will take care of the problem."

I decided to turn to Dr. MacLean. In all of my experience, he had been the only compassionate doctor, although I had never been to a woman doctor. He confirmed my diagnosis and supported me during the following weeks, when I contracted the chicken pox and the mumps.

He presented my case history to a board of five doctors. Five men whom I would never meet. It was this jury's responsibility to decide whether or not the anesthesia, drugs, German measles, chicken pox and mumps warranted a therapeutic abortion.

Anxiously, I waited for weeks while they were in session. Some subjects, such as abortion, were not priority. But, finally, they reached their verdict: abortion for Knope was approved, and necessary.

I was four months pregnant when I was admitted to the hospital. I felt so alone. My husband was out of town on business and I could not reschedule for fear of a cancellation. My mother-in-law thought I was committing a crime. My gynecologist had deserted me and I had been assigned a doctor that I had never seen before. And, most importantly, I needed Mom but she died when I was very young.

I can still see the young male resident, standing beside my bed before the operation, taking my history. And, I can still feel my heart ache as he left.

"You know you could bleed to death, don't you?" he said.

My children at home need me, I thought, but I am probably going to die.

The abortion was over and upon opening my eyes the resident was at my side.

"You might be interested to know," he said, "the fetus was perfect."

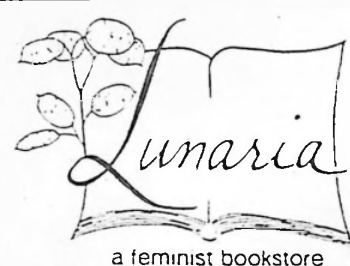
It took me months to realize that he did not know if my baby was normal. But, I was incapable of rational thinking at the time.

I had not died, but I felt like I had.

To abort went against everything I believed in. But, bringing a deformed child into this world also violated my convictions.

Five men whom I had never met or spoken to, had to power to decide my future. Yet, there was nothing I could

I have shared this painful memory with you for a reason. I hope that women, especially young women who grew up after the landmark decision of Roe v. Wade, will not take for granted the rights we have won. Fight to secure our reproductive freedom - WE MUST NEVER GO BACK!



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Fighting for Our Lives:

The Story of Virginia Lalonde

by Margaret Lobenstine

Sunday, April first, begins The Week of the Child. Here in the Valley one child's story will be told by her mother. Virginia LaLonde, who went to jail for seven months in 1987 to be sure her abused child, Nicole, was listened to, will be making her first visit to Central Massachusetts. She will be sharing a tale that may well influence how many Massachusetts children will be listened to in the future.

The story began in 1986. At that time Nicole's parents, Virginia and Stephen, were already divorced. Nicole was living with her mother and visiting her father. After unsupervised visits with her father, Nicole told her mother that she had been abused. Fortunately this happened in Massachusetts where the Women's Movement has been strong enough to create a hotline for such cases. Nicole's mother called the hotline, and Nicole was seen by an understanding therapist who determined that the situation was serious enough to warrant notifying the DSS (Department of Social Services). DSS investigated and decided to order that Nicole not be allowed any unsupervised visits with her father.

While the restrictions on visitation were in effect, the father went before a judge to gain permission to take a three week unsupervised camping trip with Nicole. Probate Judge Haskell Freedman, relying on experts like Dr. Bruce Eisner, who later admitted that he made his finding of "no sexual abuse" without ever having interviewed Nicole. Judge Freedman ordered that Virginia allow Nicole to go on the camping trip.

Faced with a court ruling forcing her to send her child into an abusive situation, Virginia fled the state with her daughter. Once her daughter was safely hidden, Virginia returned to Massachusetts to fight the order. She was arrested and sent to Framingham Prison, where she was to stay until she revealed Nicole's whereabouts, which she refused to do.

While Nicole was in hiding, a nationally recognized psychologist interviewed her. The psychologist publicly stated that Nicole was in danger of sexual abuse from her father, and a tape was released in which eight-year-old Nicole again stated that her father had abused her several

times. The Judge offered to free Virginia if she allowed Nicole to come back to a neutral setting in which she would be visited by both parents. Virginia declined, and remained in prison until October of 1987, when Nicole was found and taken into custody by social service officials. Because Nicole's whereabouts were no longer an issue, Virginia was released.

Nicole was placed in Cambridge City Hospital. According to *The Boston Globe*, "the hospital team found that Nicole showed physical signs consistent with sexual abuse but was not conclusive about whether she had been abused. The report also said that Stephen LaLonde had a 'highly romanticized and erotic relationship' with his daughter that was not illegal, but was 'not conducive to healthy development in a child.'" While Nicole was being studied in the hospital for five weeks, she was not allowed to make telephone calls, and all of her mail was opened. One therapist returned a card from Virginia which said "I'm fighting for you every day." According to Bella English of *The Boston Globe*, the therapist didn't want Nicole to think it was a battle.

Despite Nicole's own clearly stated wishes, she was not allowed to go back home to her mother. Instead she was placed in foster care for the fourteen month duration of the trial, in which her father tried to overturn the original divorce settlement and gain custody of Nicole.

That trial is now over. County Probate Judge Mary C. Fitzpatrick awarded sole custody of Nicole to her father, while allowing Virginia visitation. The Judge ruled that there was not 51% proof that the father had abused Nicole; she focused on the lack of 100% conclusive physical evidence reported by Cambridge City Hospital, rather than the "erotic relationship" statement quoted above. The Judge stressed that Nicole had made conflicting statements about the abuse, and therefore the court could not choose one to be true. The Judge also stated that Nicole seemed desperately eager to please both of her parents, and yet seemed to disregard the fact that when she testified on her own, she said that she wanted to be with her mother.

Fitzpatrick also commented negatively about the fact that Nicole was moved many times and sent to many strangers while her mother was imprisoned, implying that this reflected negatively on her mothering skills. She also commented that the publicity surrounding Virginia's imprisonment was bad for Nicole, as if Virginia had chosen to go to jail as some kind of a stunt. It was also stressed that Virginia was not to be trusted with custody of Nicole, citing that she had not accepted the court's jurisdiction over Nicole

in the past. According to the *Boston Globe*, her concluding statement on the case was this: "As much as Nicole has learned that she can say 'no' to sexual abuse if her father initiates such, the court believes that Nicole has yet to learn to say 'no' to the emotional pressure her mother has placed on her to see life and Stephen through her mother's eyes."

Virginia hopes to appeal this ruling, but an appeal in a case that has turned out to be the longest in Massachusetts history, with endless pages of testimony, it promises to be an expensive proposition. Virginia's lawyer is prepared to work for minimal fees, but the projected cost of the appeal is between \$20,000 and \$30,000.

This battle comes at a significant time for women in Massachusetts. This year the Supreme Judicial Court's Gender Bias Study revealed that, although a judge's primary consideration should go to the parent who has been the child's primary caretaker and psychological parent throughout the child's life, "it appears that when physical custody is contested, any weight given to a history of primary caretaking disappears and women who are most often the primary caretakers do not get custody." In fact, the study reported that in cases where fathers seek custody, they are awarded primary or joint physical custody over seventy percent of the time.



The ruling by Judge Fitzpatrick tells us to expect that a ten year old child is to know how to say no to her father's sexual abuse, and that a six, seven, or eight year old child can remain 100% consistent in her story and not be swayed by any desire to say what an apparent abuser wants her say. If she does not, she may end up in foster care or back with the abuser. If this decision is not overturned, who among us would ever call a hotline if her daughter's emotional and physical rights were being violated?

For Nicole's sake, and to make sure her case serves as a positive precedent for cases of child sexual abuse, Virginia is committed to raising the funds to make an appeal possible. She will be speaking Saturday night, March 31, at the All Souls Unitarian Church in Greenfield, at 7 p.m.; and on Sunday, April 1, in the Red Room in Converse Hall at Amherst College. Both events are sponsored by NCRA (National Child Rights Alliance) of Massachusetts. Sundays presentation will precede the NCRA Speakout at the Amherst Common, and participants will be encouraged to walk together from Virginia's talk to the Speakout. For more information call Margaret at 253-7693 or Jennifer at 549-5857.

NOW Takes Action

Materials prepared by and publication permission given to Leigh Ann Knope

Molly Yard, Chair of the National Organization for Women (NOW), recently released an urgent request for support to the reproductive rights public education campaign.

In 1990, Congress and virtually every state legislature in the nation will consider new laws regarding abortion. Abortion rights will suffer major defeats unless we see that the general public and the policy decision-makers understand the real issues involved.

The NOW Foundation's Reproductive Rights Campaign must show the nation the facts behind some crucial issues:

1. EXPAND BIRTH CONTROL

America lags far behind every other Western nation in the types of birth control products available to women. This reflects years of agitation by the anti-abortion rights forces who have been lobbying heavily against contraception.

Many pharmaceutical companies and even the federal government used to conduct birth control research. But, now, only one U.S. company is continuing to do so. If George Bush is sincere about wanting to reduce abortion, he will have to show some leadership in committing the federal government to birth control research.

2. PRESERVE AND EXPAND DOMESTIC FAMILY PLANNING

Acclaimed as one of America's most important and effective public health programs, Title X of the Public Health Service Act provides services to nearly five million women each year — the vast majority of them poor women and teenagers. This outstanding federal family planning program prevents hundreds of thousands of unwanted pregnancies as well as prevents hundreds of thousands of abortions each year.

War has been declared of family planning. Under the Reagan regulations, maintained through court actions by President Bush, family planning clinics will be prohibited from counseling women about abortion in order to continue

receiving funding. These regulations, already implemented in some states, interfere with a doctor's right to counsel patients on vital medical alternatives. Millions of women, especially poor and minority women, will be denied services necessary for controlling their reproduction.

3. THE NEED FOR MEDICAID FUNDING

A constitutional right to abortion is meaningless if a woman has no money to pay for one. We must secure abortion funding for poor women. And we must educate taxpayers that it costs far more to force a poor woman to complete a compulsory pregnancy because she has been denied funding for an abortion.

We are reviewing a model bill to make the state responsible for the costs of bearing and rearing a child — if that state denies a woman her right to an abortion. We need to educate our member and the public, as well as elected officials, about this kind of legislation, the reasons for it, and the costs involved.

4. THE RIGHTS OF MINORS AND THE ROLE OF PARENTS

The majority of daughters do consult their parents before having an abortion. But, then why don't all daughters consult with their parents? Pregnancy from incest, fear of abusive parents, inability to communicate — all play a vital role.

5. THE NECESSITY OF PROVIDING GOOD SEX EDUCATION IN OUR SCHOOLS

The polls show overwhelming support among parents for high quality sex education. Yet the religious Right has intimidated schools and blocked the implementation of these urgently needed programs. Programs that provide good sexuality education lead to lower teenage pregnancy rates. Young women are being condemned to a life of poverty every day because of their lack of education on sexuality and birth control.

6. SAVE INTERNATIONAL FAMILY PLANNING

The Reagan administration cut off U.S. government aid for any foreign family planning organization which performs abortions or abortion referral and counseling.

Known as the "Mexico City Policy," this doctrine threatens the lives and well-being of thousands of international women too poor to seek family planning assistance on their own.

Although lower federal courts have ruled this policy unconstitutional, the present administration vows to fight all the way to the Supreme Court if necessary.

We must fight for the reproductive rights of women throughout the world. We cannot separate ourselves.

Five hundred women die every single day from unsafe, often self-induced abortions.

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Marian L. MacDonald, Ph.D.
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INTERNATIONAL WOMEN'S DAY

by Deborah Connolly

International Women's Day is that designated day, like Mother's Day, when we are supposed to reflect and hopefully act in supportive ways toward women all over the world. Well, we all know what we are supposed to do on Mother's Day: Hallmark has a slew of cards to choose from, the price of bouquets double overnight, and long distance phone lines are all busy. We also know that the day itself is really only a token, and that in order to have a genuinely close mother/daughter relationship, it has to be worked at all year long. Obviously the same holds true for International Women's Day.

We only have one mom, well some of us have more but the numbers don't tend to be overwhelming. International Women's Day encompasses a spectrum of a whole new proportion. Where does one even begin addressing women's issues on a global scale?

When I began thinking about International Women's Day, my mind turned to the countries that have hit the headlines in this past year. Places like China, Poland, Romania, Bulgaria, Nicaragua, El Salvador, South Africa, Palestine, Russia, and of course, Panama. In countries so ripe with change, discontentment, strife, and movement, questions in the forefront of feminist minds are these: How are women being affected? What is their specific role? What do they need? What are they specifically working toward? Can there be such a thing as global feminism, feminism as it is commonly defined in the U.S.? While every person is deserving of self-empowerment, that definition may be so culturally entangled that women of the U.S. may be unable to recognize it. Also, there may be a danger in attempting to impose our feminist theories on cultures with different value systems. Difference that needs to be celebrated.

So what to do: intervene? "educate?" impose our feminist views in the same way that our government imposes our "democratic" lifestyle on other countries? Ignore international oppression of women and let them work on their own women's movement? My solution is obviously none of these. Rather, it is to work on helping people gain their physical, psychological, and economic freedom which then allows them to define for themselves their own needs for change and build their own paths toward empowerment.

There's the ideology, now how do we implement it? First, we must educate ourselves about other cultures. Learn languages, social traditions, and political systems. Then, we must work on not judging cultures through the narrow eyes of western ideology but instead move outside of that framework and view cultures openly, letting the people speak for themselves. We must make available the resources we have cultivated to empower all women within this country, such as feminist health clinics, battered women's shelters, rape and crisis intervention centers, and educational programs. Of course, those agencies were designed out of specific need here and while it is apparent that those problems do occur elsewhere in the world, there may be more culturally specific issues that we need to support international women in working on.

The main point here is that one day just isn't enough reflection time and our western feminist frameworks are not all encompassing on a global level. We must acknowledge those limitations, heighten our receptivity to all women, and open up our circles of knowledge and struggle if our goal is to create a world where women are all free and empowered, and where sisterhood is truly global.

Jamaican Feminist Speaks at UMASS

by Susan Van Pelt

Speaking at the University of Massachusetts on February 15, Jamaican author, Honor Ford Smith emphasized women's need for creative self-definition. Smith read from *Lionheart Gal*, a collection of Jamaican women's life stories. These tales came from a series of interviews with Sistren, a Jamaican women's workers' collective which explores feminist issues through drama.

Smith, herself a member of Sistren, described her role in the writing of *Lionheart Gal* as that of a "scribe" or a "griot" (a traditional storyteller). Her aims were to record the women's stories with accuracy and to link the personal with the social. The work was also an attempt to "de-mystify the creative process" so that women of diverse backgrounds could feel more comfortable expressing themselves creatively and sharing their experiences with each other.

One of the narratives Smith read is written in *Patwah*, a Creole of African and European languages. It is spoken by the majority of the Jamaican working class. Poets, dramatists, and popular entertainers have used *Patwah*, but it is rarely seen in prose. Smith noted that this distinction wrongly implies that it is impossible to develop complex thoughts in *Patwah* and that working-class women therefore do not have intelligent or important thoughts.

Generally *Patwah* is spelled "patois", a word from the French which literally meant "broken language" or "clumsy speech." Smith explained the spelling change saying,

"[Jamaicans] have been given something with a negative meaning and need to transform it into something positive."

Smith achieved this transformation in her reading of "Rock Stone A River Bottom No Know Sun Hot." (The story's title is from a Jamaican proverb which means that those who have not felt an experience directly cannot fully understand it). In *Patwah*, she detailed the relationship between a strong, independent-minded mother and her teenage daughter. The poignant story revealed a complexity that shattered common assumptions about the "simplicity" of working-class women's thoughts and experiences.

Smith also read from a new fictional work still in progress. This piece described a bi-racial woman's confrontation with mortality, her personal history, and the history of Jamaica.

Smith has used both her work with Sistren and her solo efforts to address the concerns of working-class Caribbean women. These issues include health care, education, sexuality, creativity, child-raising, re-telling history, and international relations. In part of her lecture, she also urged feminists to examine their roles in society with particular regard to race and class.

As a group, Sistren has created plays, silk screen designs, and a magazine. In addition to writing and lecturing, Honor Ford Smith has also co-directed a movie, *Sweet Sugar Rage*, worked on a video production of feminism in the '90's, and has been the recipient of numerous awards. *Lionheart Gal* is available in paperback at area bookstores.

Antiguan Author Reads at Smith College

By Roberta Schiffer

On Feb. 13 in the Neilson Browsing Room of Smith College Library, author Jamaica Kincaid did a reading of her short story "The Tongue" from her forthcoming collection. She said she found the piece "great fun to write" but "kind of embarrassing to read since it is about sex, or has sex in it." The piece, first published in the October 9, 1989 issue of *The New Yorker* will be part of a new work currently in progress.

Born in Antigua, Ms. Kincaid left for the United States as the age of sixteen with no official schooling other than what she calls "a colonial education" consisting mostly of British history. Once in the U.S. she studied photography at the New School of Social Research in New York City. Never having graduated from college, Ms. Kincaid said she received her education by reading books, and has now written three of her own: *A Small Place*, *Annie John*, and *At the Bottom of the River*. Previously a writer for *Enjou*, she moved to the prestigious *New Yorker*, where she is still employed. She has now moved from New York City to Bennington, Vermont, where she lives with her children.

She stood before us to read her work and her voice was so soft that at first we had to strain to hear her. With hunched shoulders, she began her reading. The story's narrator is a nineteen-year-old woman who comes from the West Indies to be an *au pair* (nanny) for a wealthy family. She left her home with no desire to return to her family.

The story opens with the narrator's memory of sucking on a young boy's tongue when she was just a girl. "Someone should have told me that there were other things to seek out in a tongue than the flavor of it, for then I would not have been standing there sucking on poor Tanner's tongue as if it were an old Frozen Joy with all its flavor run out and nothing left but the ice."

"The Tongue" is filled with an almost lyrical quality, the language is beautiful and imaginative. Observations come

and go with varying intensity: it moves from descriptions of the narrator's employer, Mariah, who sadly believes that her life is running out, although she is only forty, to anecdotes about the narrator's own life in the West Indies. The stories about her home are sprinkled with information about her mother, their relationship, and her experiments with kissing and sex. The narrator is not wistful or sad, and her future aspirations are never told; instead she relies on the present moment to tell of her past.

This story portrays a strong, independent woman. It breaks down class assumptions by showing the narrator, a nanny, to be a complex character with ideas of her own. Ms. Kincaid never mentions the race of her characters. She explains: "I think saying black and white is a shortcut for something else—powerful and powerless."

Ms. Kincaid has very definite ideas about culture: "I think that everything in the world belongs to everyone and everyone should have it. I don't believe in 'culture.' I think it's completely wrong. I don't have any cultural pride... What you call culture is human beings trying to get through. When people start to speak of our culture, it's a sign that they're doing something bad."

Ms. Kincaid's tone is sad when she speaks about Antigua and the rest of the West Indies. She has not returned to Antigua since she wrote *A Small Place*, which is about the effects of colonialism and tourism on her home. She says it is very painful for her to return. "People from this part of the world live very violent lives and they don't really care about being alive."

The people of her island are very proud of her success and recognize her as an author, but she explained that her audience is primarily North American. She expressed the hope that when she gets together with other West Indian writers that they will talk more about this problem.

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NATIVE AMERICAN WOMEN IN RESISTANCE

by Deborah Connolly

Native American women and their families are being robbed of their very fuel for life! The U.S. government is once again subjecting Native peoples to their profit based will. Silently, brutally, the government is planning to bulldoze what the Hopi and Navajo people view as the central and sacred shrine of our Mother Earth, Big Mountain. The roots of this type of institutionalized oppression, whether it is focused on a group designated by its race, class, or gender, all stem from the same ideas of domination and power. We, women, who understand the nature of oppression and who have cultivated tactics of struggle, must join our hands and voices in the fight against this horrific injustice.

The forced relocation of the Navajo and Hopi people and the destruction of Big Mountain, a mountain which is located on the Navajo reservation in the Southwest, has been a pending issue for more than a decade. However, now that the Legal/Offense/Defense committee which is representing the Native issues just lost their court case and an appeal is in sight, the conflict is climaxing. The Bush administration is pushing for action and while no police or military force has been used yet to remove the Hopi or Navajo people from their land, that action is looking like a reality of the near future. Before we peer into the future though, let's take a brief look into the past.

Historically, the U.S. government's policy toward Native Americans has been perfectly consistent from the time of the first European landing in the "New World." This land, with all its mineral and agricultural riches, was to be funnelled into the pockets of the whites. The "savages" would have to be either civilized (christianized) and forced to work for the Europeans, or exterminated. This attitude and white agenda has changed little over the past few hundred years.

All Native American groups have their own history of particular injustices that the U.S. government has inflicted upon them. The massacres, the internment camps, the deliberate infecting with diseases, the child-napping, the broken treaties, and the exploitation of the people and the land, all document the sub-human treatment they have endured. Government policy has grown no more humane, only perhaps more vocal in their rationalizations and more silent in their crimes.

Both the Hopi and the Navajo people live on reservations in the Southwest around the Four Corners area. The Navajo Nation surrounds that of the Hopi but for the most part the two nations have co-existed peacefully, despite propaganda to the contrary, and rely on each other for trade. Big Mountain is one of the most urgent Native Lands rights struggles in the U.S., with the threatened forced location of nine thousand Navajos and a relatively small number of Hopis.

In the nineteenth century the government confined Native Americans to reservations located on lands that they presumed to be economically worthless but as evidence to the contrary surface, the government wished to regain control over these lands. Ironically, while the Navajos and Hopis make up one of the most impoverished minorities in the U.S., they should be the wealthiest. The reservation land was discovered to be immensely rich in subsurface minerals including: oil, natural gas, coal, and uranium.

The Navajo people have already suffered severely from the energy development that resulted from these discoveries. Companies drew up mining contracts and the government drew up legislation via appointed spokespersons for the Navajo Nation and through deceiving the people about the "riches" they would accumulate through these various mining endeavors.

Rather than riches, what the Navajo people have been left with are the dangerous radioactive wastes that were abandoned by the companies. According to the book *Native Peoples in Struggle*, edited by Ismaelillo and Robin Wright, there are piles of uranium wastes on Navajo lands, referred to as 'tailing' piles, that will emit radiation for 100,000 years.

They write: "Children play on the tailing piles and communities are located within one hundred yards of some of them. Some radon vents from uranium mines are in the middle of Navajo communities. Also, the water has become severely contaminated with radiation and seriously depleted from the mining. Health results of exposure to low-level radiation are already widespread: systemic disorders, old age diseases appearing in the young, loss of hair, unhealing sores, gum and skin problems, and lower resistance to disease in general. Serious outbreaks of radiation induced cancer, leukemia, miscarriages, birth defects, and genetic defects that will affect future generations are being experienced at a rapidly increasing rate, but have yet to be documented for lack of money and federal interest."

The energy development that is on the U.S. government's agenda has escalated to the desire for singular control over the land that can only be achieved by removing the Navajo people. Subsequently, in 1976 more than nine thousand Navajos found themselves on the wrong side of a barbed wire fence that indicated the land which was designated for relocation. In an attempt to induce people to move "voluntarily," a minimal compensation was offered to those who are being relocated. The government has also discontinued all construction, repairs, and improvements on Navajo homes, property, schools, roads, and health facilities. Furthermore, it has been implementing a ninety percent livestock reduction, which denies a primary source of subsistence to a people who are primarily herders. As Ismaelillo and Wright quote in their book: "'They tell us to get rid of our stock,' said one Navajo bitterly, 'and after that they will get rid of us.' The Navajo are facing a starve or move option."

All of the implications involved in relocation may not be obvious to those of us who are not Native American or educated in their culture. Pauline Whitesinger, a Navajo woman explains, "In our traditional tongue there is no word for relocation. To move away means to disappear and never be seen again." The Navajo land is somewhat remote and self-contained, therefore they have had little experience with mainstream life and the necessities for survival within it, such as typical employer/employee relations, rent, bills, etc. Navajo social customs such as living within extended families and religious ceremonies cannot exist if they are dispersed into the outside world. Their traditional way of life is inextricably tied to the land so that there is no way it can be salvaged if they are moved. Ruth Benally, a sixty year old Navajo woman emphasizes this: "I've lived here all my life, Big Mountain is sacred to us... When the time comes, if we don't have any choice, we are going to use our fists. No matter how small I am, I'll fight all the way to the end."

For the Navajo and the Hopi, the most central part of the land is Big Mountain. Ismaelillo and Wright assert: "It is sacred to both peoples and is a source of great energy and healing. Big Mountain is a female mountain. They call the mountain the Mother. The female mountain has all the herbs and plants and medicines used for Hopi and Navajo healing ceremonies... As one woman put it, 'I believe the Holy People are still around this area and that is why we don't want to give up the land.' Another said, 'We don't want this coal to be taken out from our Mother the Earth. It is part of her flesh.'"

For fourteen years the Navajo people have been resisting. Many have not left the land but instead have maintained their tradition of passing down homes, livestock, and land through generations of women. The article, "Women in Defense of Sacred Lands" illustrates women's resistance. "Pauline Whitesinger catalyzed resistance at Big Mountain in 1977 when government crews tried to build partitioning fences... The 43 year old widow confronted the government crews and ordered them off her land. A white man answered her with a lewd remark. She drove her truck at him, jumped out, and knocked him to the ground. The crew foreman assured



her that resistance was useless, warning that she would die in jail. Her reply: 'This is where I shall die of old age.' The same article described other women who were asserting their resistance and power. Irene Yazzi, a Navajo elder asserts: "There ain't no way I will move. About three years ago some government people came. They told me old and blind people like me had no business talking so big. They said, 'You're so small and blind and old.' I told them to get out of my house. My ancestors were living here before I was born... This is my land."

Now the Bush administration is applying pressure to speed up the removal process. This added tension threatens to escalate the situation into a crisis conflict between government forces and Hopi and Navajo resisters.

The legal suit against the U.S. government, put forth by the Legal Offense/Defense Committee, argued that relocation denied Navajo freedom of religion by removing them from the Big Mountain land which is the center of their religious life and the site of their rituals. It was ruled by Judge Earl H. Carroll that since the Navajos have access to other Hopi shrines, this removal does not violate their rights as a people even if it disallows individuals the possibility of religious practice in their chosen ways. A court appeal is expected soon and will be crucial in determining if there are legal grounds to protect Big Mountain and the Navajo people.

In addition, there are problems with the lands that have been designated for the Navajos to move to. According to the *Anthropology Newsletter*, Feb. 1990, "There is little access to police, fire services, local medical services, or telephones. (There have been several burnouts of relocated families.) The water, say Navajos, tastes awful... The USGS is still monitoring possible contamination of ground water by uranium spills into the Rio Puerco, which runs along side the New Lands. (We do not imply that the taste is caused by the spills.) The pumping system breaks down, often leaving the New Lands waterless over the weekend... The New Lands community has no representation on the Tribal Council. There is no school building... nor space for a Headstart program."

So history repeats itself and once again the government is dictating and oppressing the lives of Native people. This is yet another powerful signal from the government that anyone who is not mirrored in their image, a primarily homogeneous picture of white and upperclass men, must submit to their profit based and power oriented decisions. Its time for a change! The voice of a Navajo woman quoted in "Women in Defense of Sacred Lands", sums it up the best: "The earth is our mother. The white man is ruining our mother."

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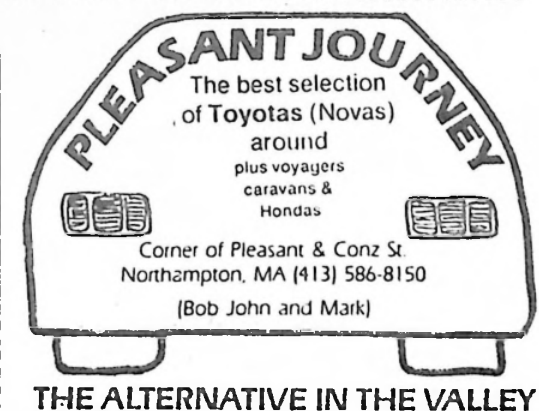
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CALENDAR

March 1-30 Women in the Visual Arts, Erector Square Gallery, New Haven, Ct. (203) 785-1273

March through April 25 Lunaria Bookstore, Northampton, Up there Gallery, Paintings by Sandy Ellis. Open to the public 586-7851

March 1 - 9 Women Make Movies Presents International Exhibition of Film and Video by Women of Color at Anthology Film Archives (212) 925-0606

March 6 - April 8 The Northampton Center for the Arts is proud to announce the opening of two exhibitions, Nanny Vonnegut: Paintings and Drawing and Shelley Rotner: Color Photographs. Will be held in the East and West Galleries of the Center for the Arts with a reception for the artists on Sunday, March 11, from 3:00 to 5:00 p.m. to which the public is invited. For more info call 584-7327

March 8 Catharine MacKinnon, radical feminist legal scholar and political scientist, will speak on: "Law in the Everyday Life of Women", 8 p.m. at Converse Hall (108) at Amherst College.

March 8 Desert Hearts, Gay Lesbian Bisexual March Film Series, Campus Center 7:00 p.m.

March 8 "Emerging Images of Battered Women in the Criminal Justice System", Julie Blackman, New School for Social Research, McConnell Auditorium, Smith College 7:30 p.m.

March 10 A Lesbian Contradance! Caller Cindy Green will teach the dances as we go. Doors open at 7:30 p.m., dancing 8-11. Pierce's Hall, E. Putney, Vt. FMI Ashli: (802) 387-5507

March 14 The Community Music School of Springfield will present a free concert of music composed by women performed by women musicians of the Valley, at 7:30 p.m., at the Unitarian Universalist Church, Springfield. 732-8428

March 15 "Native American Women's Voices," Winona LaDuke, 7-9 p.m. UMass Campus Center

March 15 Waiting for the Moon, Gay Lesbian Bisexual Film Series, Campus Center 7:00 p.m.

March 16 Native American Women's Voices, Pow wow Food and Craft Sale, 12-12 at UMass, place TBA

March 16 Moonlight Coffeehouse, 7:00 p.m., performance by Laura Wetzler presented by New Moon Productions. Lunaria 586-7851

March 16 Lesbian Voices! An evening of poetry with 4 local area writers. 7 p.m. Putney Federated Church, Putney Vt. FMI - Ashli (802) 387-5507

March 17 Native American Women's Voices, Pow wow Food and Craft Sale 9 a.m. - noon at UMass TBA

March 17 Workshop - Gathering Together Within Ourselves

Work with Sejalng an M.A. and an expressive arts therapist, actor, and seer on meditation and channeling. Workshop is being held at 3:30 - 5:30 p.m. in Northampton. Reservations requested. \$5 donation. Not accessible (wheelchair). For Info and reservations call Sejalng 259-1645.

March 17 "Poems From the Heart," a special selection of "Write From The Heart," is a workshop for women who have always wanted to write poetry and/or women who are already poets. No previous experience required. Leslea Newman 584-3865

March 18 N. Leigh Dunlap, at 2:00 p.m., Lunaria 586-7851 Open to the public

March 18 Next Stage Women and Theatre Festival 1990 beginning with *What's So Funny?*, 8:00 p.m., Suffolk University, Box Office, 55 Temple St., Boston. 1-800-442-1854

March 24 - 8 week Self Defense Class for Children ages 7 thru 12 10:30-11:30 a.m. 8 week adolescent girls' class 12-1:30. Both at VW Martial Arts, 1 Cottage St., Easthampton, MA., 01027. For info and fees call 527-0101.

March 24 "Womancraft," a one-day workshop in psychic self-healing will be offered by Jean Erlbraun at Munson Library, S. Amherst at 10 - 4:30 p.m. Cost \$35. FMI please call 773-9744

March 29 "Native American Women's Voices," Willa Man Killer 6-8 p.m. TBA

March 29 Gay, Lesbian, and Bisexual Alumni Career Forum at 8 p.m. in the Campus Center 174.

March 29 *The Boys in the Band*, Gay Lesbian Bisexual Awareness Week Film Series. Campus Center 6:00 p.m.

March 29 "Virginia Woolf and Bessie Head: Narratives of Madness" Lee Edwards UMass

March 30 *Madchen in Uniform*, Gay Lesbian Bisexual Awareness Week Film Series, Campus Center 6:00 p.m. 545-4824

March 30 Christy Balka, co-editor of *Twice Blessed: Being Lesbian, Gay, and Jewish* speaking at the Social Hall of the Jewish Community of Amherst at 9:15 p.m.

March 31 Virginia LaLonde will speak about her controversial child custody case at the All Soul's Unitarian Church, in Greenfield, at 7 p.m. and on Sunday, April 2 in the Red Room in Converse Hall at Amherst College. Both events are sponsored by the National Child Rights Alliance of Massachusetts. For further information call 253-7693 or 549-5857.

April 1 Christy Balka speaking at 3 p.m. in Campus Center 101

April 2 Conference on Gender, Authority, and Leadership: Perspectives from the Corporate World. Smith College Project on Women and Social Change. Linda Smircich and Marta Calas from the School of Management, UMass at 4-6 p.m. and Billie Garde, Appleton, WI. at 8 p.m. Neilson Browsing Room, Neilson Library, Smith College

April 3 Conference on Gender, Authority, and Leadership: Perspectives from the Corporate World. 9-11 a.m. Panel Discussion: June Barry, Suzanne Nogel, and Vanessa Clark Brooks. Neilson Browsing Room, Neilson Library, Smith College.

April 4 Orchard Hill/Central Women's Center is having feminist activist Lierre Keith speak and present slides on pornography in Butterfield Dorm at 7:30 p.m.

April 5 "Fractured States: Cultural Theory looks at Identity and Contradiction" Joan Cocks MHC McConnell Auditorium, Smith College at 7:30 p.m.

April 5 *Growing Up Queer in America*, 8:00 p.m. see Next Stage at March 18.

April 6 *Malady of Death*, 8:00 p.m. see Next Stage at March 18.

April 5,6,7 Smith College presents *Reckless* in Hallie Flanagan Studio Theatre, Mendenhall Center for the Performing Arts at 8:00 p.m.

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ANNOUNCEMENTS

Aikido of Springfield located at 145 Chestnut St. will hold an open house demonstrating Aikido (self defense) and Iaido (Japanese sword) on Sat., March 3rd at 2pm. A four week Aikido beginner's series (Mon. and Wed. 6-7pm) will begin Mon., March 5th. Call Aikido of Springfield at 413-731-6661 for more information. Aikido of Springfield is a member of the U.S. Aikido Federation.

WHOMANWARP is now accepting poetry and fiction for its April, August, and December issues. Our emphasis is on material that portrays women's experiences. Open to all genders of poets and writers, all genres of poetry and fiction. Poetry to 100 lines, fiction to 4,000 words. The magazine is 8 1/2 x 11", perfect bound, 70 lb. vellum cover, 96 pages including 25 pages of visual art. Payment is two copies of the publication and an invitation to present work in public readings and/or radio programs. Please include SASE and brief bio with your query or submission. Write to: Kelli Ostrom, Editor, 807 Gorsuch Ave., Baltimore, MD 21218.

CALL FOR CONTRIBUTIONS Spirit of Survival is soliciting for an anthology of writings and drawings about experiencing, remembering, and/or healing from child abuse or incest. We are looking for unpublished poems, stories, songs, rituals, statements and black and white graphics dealing with all aspects and stages of the healing process. We are hoping for materials from a wide range of writers.

Please send contributions by April 1, 1990 to Spirit of Survival, c/o BCMHE, 735 Commonwealth Ave., Boston, MA 02215.

BASIC DRAWING/LANDSCAPE CLASSES Local artist, Jamie Fenelon Young, will teach a drawing/landscape class at Northampton Center for the Arts on alternate Thursdays beginning on March 15, 1990 from 7:00-9:00pm. Open to adults and older teens, this six session workshop will cover line drawing, composition, perspective and color theory. To register contact the Northampton Center for the Arts at 584-7327 during business hours. Fee: \$60.00, \$55.00 for members of the Center.

THE LESBIAN, BISEXUAL, GAY ALLIANCE at UMASS is pleased to announce our 7th annual Gay, Lesbian, and Bisexual Awareness Week which will take place from May 29-April 4. The theme of this year's Awareness Week is "The Gay 90's are Back!" The week will feature many exciting events: speakers, cultural events, workshops, panels, and an interfaith workshop service. All events will take place at UMASS, and will be free and open to the public. A complete schedule of events, dates, times and locations will be available soon. Contact the Lesbian, Bisexual, Gay Alliance (LGBA) at 545-0154.

THE WESTERN MASSACHUSETTS FUNDING RESOURCE CENTER presents a workshop on Personal Writing, Thursday, March 22, 1990 from 9:30am-3:00pm. This is a basic workshop designed to enable participants to develop and prepare a written proposal for funding. A program model will be used to help participants design and plan services, prepare goals and objectives, develop a budget summary-all necessary

components to successful proposals. Attendees will use own organization or program to design key parts of a funding proposal. Fee: \$35.00 per person (limited to 35 people). Register by March 15, 1990.

INCEST RESOURCES, INC. of 46 Pleasant St., Cambridge, MA 02139 provides educational and resource materials for survivors and for professionals working with incestuous families and adult survivors of incest. INCEST RESOURCES, INC. also provides training and consultation by survivor-therapists.

Item prices range from \$1.50 to \$19.95 and all items are survivor-therapist written/produces. For more information send a written request for the I.R. flier series and a SASE.

ACTING CLASS An opportunity for actors and nonactors to have fun, explore a wider range of characters and self-expression, and expand personal freedom. 8 week class taught by Sejalng, M.A. FMI call 259-1645. Begins April 2, 7:00-8:30. To register contact Amherst Leisure Services by March 26, 256-4065. Class is wheelchair accessible.